

FARIDUDDIN ATTAR'S  
**TADHKARATUL-AULIYA**

OR

**MEMOIRS OF SAINTS**  
(Selected & Abridged)

By  
Dr. BANKEY BEHARI



**SH. MUHAMMAD ASHRAF**  
KASHMIRI BAZAR - LAHORE

Through the sayings of 62 Saints of the highest order and incidents of their lives, the book places before the keen seekers after Truth an account of the tense yearning that burnt in the hearts of the great Sufis and who, by stating their experiences, taught the sublimest and the simplest way to realization, and also how to escape the vagaries that beset the seekers treading the Path.

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*Selections from*  
**FARIDUDDIN 'ATTAR'S**  
**TADHKARATUL-AULIYA**  
**[MEMOIRS OF SAINTS]**

**PARTS I & II**

Abridged and translated into English from original Persian

BY  
**BANKEY BEHARI**  
DOCTOR OF THEOLOGY



**SH. MUHAMMAD ASHRAF**

KASHMIRI BAZAR - LAHORE (PAKISTAN)



Selections from  
TARUDIN ATTAR'S

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# TADHKARATUL-AULIYA

[MEMOIRS OF SAINTS]

VOLUME I & II

Abridged and translated into English from original Persian

BY

RAKKEE BEHARI

DOCTOR OF THEOLOGY

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SH. MUHAMMAD ASHRAF  
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3. "Your children and your wealth are your spiritual enemies," says the Qur'an.

4. He is the servant of the Lord who runs away from the creation to the Creator.

(32) *Hadrat Junaid* (d. 910 A.D.)

WHEN some disciples asked the spiritual guide of Junaid, "Can a disciple excel his teacher in spirituality?" the teacher of Junaid replied, "My disciple Junaid has risen higher than me in spirituality."

\* \* \*

For forty successive years Junaid kept awake the whole nights in his devotional practices. Thereupon the pride was born in him that he had reached the spiritual pinnacle. The Divine Voice reprimanded Junaid and said, "The time has arrived when you should be declared a heretic." He cried, "Lord! what is my fault?" The reply came, "Could there be a greater sin than that 'you' in you still survives (i.e. your ego is not yet dead)?" He sighed and bowed his head in submission saying, "He who attaineth not to the union of the Lord, all his virtues are sins."

After that Junaid started severe spiritual practices. The opponents raised a cry and so defamed him that the Caliph was persuaded to send to him his most beautiful slave-girl to test the character of Junaid. She went to him and started her coquettish tricks. Junaid raised his eyes, looked at her and again cast down his looks. The girl still went on with her amorous feats. Junaid again raised his head and blew a breath at her. She fell dead instantly. The

Caliph was pained and approaching Junaid said, "How could you tolerate killing such a beauty of the world?" Junaid replied, "Just as you, the representative of God on earth, entrusted with the duty to look after us, could tolerate ruining my forty years of spiritual practices?"

\* \* \*

Junaid said :

1. Whatever I gained spiritually was through three practices, viz. renouncing the world, fasting and waking up the whole nights.

2. For ten years I had to protect my heart from straying away and kept watch on it. Thereafter for the next ten years my heart took care of me. Now my condition is such that the heart does not know me and I do not mind it. For the last twenty years the Lord is speaking through me. I am not in between, although the world is not acquainted with it. I am narrating only formal Sūfism for the last twenty years. I am warned against uttering the mysteries in public. I lose my senses when the fear of God overpowers me but recover when I am reminded of His mercy.

3. I am a slave and have no liberty. I shall go where God will order me to go, be it Paradise or Hell.

4. When somebody asked him to look at him, he replied, "For the last twenty years I am trying with all my heart to look towards God, but I have not succeeded in it ; how can I then look at you ?"

5. One day during illness he cried, "Lord ! cure



dwell therein besides God.

21. The breath of yearning burns away sins.
22. Till you pass through the vale of annihilation (*fanā*) you cannot attain to eternity (*baqā*).
23. He who fears God never smiles.
24. Forgetfulness of the remembrance of the Lord is worse than the pangs of Hell.
25. He whose life depends on the soul dies when it leaves his body ; but he whose life depends on God never dies.
26. The eye that appreciated not the beauty of the Creator were better blind, the tongues that repeated not His Name were better dumb, the ears that heard not of His exploits were better deaf, and the limbs that performed not His service were better dead.
27. He who depends on his effort in remembering God does not reap full reward of worship.
28. Whom God loves, He gives him the company of saints.
29. He who studies anything besides the scriptures or marries does not attain to perfection.
30. He who eats much cannot perform worship.
31. For the disciple, the world should turn sour and spirituality taste sweet.
32. Four hundred teachers of religion unanimously proclaim that one should perform the worship and that not for an instant should any thought besides that of God cross one's mind.
33. A Sūfi is like a field in which manure of dirt is put and it yields rich corn in return.
34. To renounce all besides God and to die to

the self is *Ṣūfism*.

35. A *Ṣūfi* is one who turns attributeless and meets God.

36. *Tauhid* is to know God.

37. One does not attain to the love of God until one annihilates oneself. The talk of the great lovers of God appears as heresy to the common people.

38. Ecstasy enlivens and vivifies, whilst His vision killeth. Ecstasy destroys the ego.

39. One moment's forgetfulness of the Lord ruins a thousand years' worship.

40. A thousand years' obedience cannot annul a moment's disobedience of God.

41. Of a certainty he who is honest in search of God attains to Him.

42. Faith is that which inscribes on your heart, "Seek ye not food, believe emphatically that He is the bestower of food to all."

43. A good-natured sensual being is better than a bad-tempered *Ṣūfi*.

44. The Lord created His grace before He created the world.

45. Whosoever repeats the Name of the Lord merges into the Name and the Name merges into the Lord.

46. To run away from the world to God and remain constantly in worship is *Ṣūfism*. Seek *Ṣūfism* in thyself.

47. He is a *Ṣūfi* whom none knows except God.

48. The greatest evil is avarice.

49. Pondering on the verses of the *Qur'an* leads



to illumination and the same goal is attained by contemplating on the gifts and excellences of the Lord. The Qur'an instils love of God in the reader. Ponder on the promises of God, and this shall create healthy fear for God.

50. When someone ponders on the grace of God he avoids sin, fearing that if he will sin he will be deprived of the grace of the Lord.

51. He is the greatest amongst men who has subordinated his will to that of the Lord and is content with His dealings.

52. A slave of God worships none besides God.

53. Renounce the world and the way to God shall be revealed to you.

54. Renunciation of desires leads to the union of God.

55. Three things constitute veils in the Path, viz. carnal desire (*nafs*), world and creature. They are common ones.

The uncommon veils are: show of worship, display of miracle, pretension whilst making gifts, as all these are done with pride.

56. He who has not seen Thee, O Lord, were better blind that he may never see anything besides.

57. None is a greater sympathiser of mine than the Qur'an.

\* \* \*

In the heart of one of Junaid's disciples the Devil entered and he started bragging that he had attained to perfection and association with the saints was not necessary for him. So he started dwelling in solitude.



...passed away, but the tale remained  
still as perfectly untold. Where was the fault of the  
night, our tale was too long.